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# Cultural Determinants and Moral Imperatives in the Socialization of the Individual

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**Abstract:** *The article analyzes the role of cultural determinants and moral imperatives in the process of individual socialization based on philosophical and sociological approaches. Socialization is considered not only as a result of economic and political factors but also as a process shaped by a system of cultural values, traditions, and customs. Special attention is paid to moral imperatives as a methodological basis for an individual's assimilation of social norms, spiritual principles, and ethical values. The study examines the significance of cultural determinants in social adaptation, identity formation, and moral stability of the individual, as well as the transformation of these factors in the context of globalization. The article contributes to a deeper understanding of socialization mechanisms in modern society and the development of theoretical and practical frameworks for preserving national values.*

**Keywords:** *Individual Socialization, Cultural Determinants, Moral Imperatives, Social Norms, Value System, Moral Stability, Globalization, Ethical Values, Identity.*

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## Introduction

The socialization of the individual has long been a central subject of philosophical and sociological inquiry. Traditionally, this process has been understood as the assimilation of social norms and values that enable individuals to function within society. While economic and political factors remain significant, recent scholarship emphasizes that socialization cannot be fully explained without considering the cultural and moral dimensions that shape human identity and behavior.

Cultural determinants—traditions, rituals, customs, and language—play a pivotal role in transmitting values across generations. They not only provide continuity but also strengthen national consciousness and collective memory. At the same time, moral imperatives serve as ethical guidelines that govern personal conduct and ensure the cohesion of social interactions. Together, these elements form the foundation for both individual development and social stability.

In the contemporary era, the information society and globalization have brought new dynamics to the socialization process. While digitalization facilitates communication and knowledge dissemination, it also produces contradictions such as digital alienation, cultural homogenization, and the erosion of traditional practices. Furthermore, historical

reinterpretations and the spread of stereotypes through mass media and online platforms challenge the preservation of authentic cultural identity.

Against this background, this study seeks to analyze the interplay between cultural determinants and moral imperatives in shaping the socialization of the individual. It highlights how these factors contribute to moral stability, identity formation, and social adaptation, while also reflecting on the challenges posed by global transformations.

## Methodology

An individual's worldview emerges as a result of perception, cognition, and imagination. Initially primitive, it develops progressively through the accumulation of information, the growth of knowledge and skills, and the enhancement of the ability to comprehend and interpret the surrounding environment. The worldview, in turn, facilitates individual socialization in a distinctive way by ensuring the assimilation of social norms within society. We accept, adhere to, and practice the social norms established within the community or social environment we inhabit, norms that regulate that environment. This cycle persists across generations, a phenomenon we refer to as continuity.

In essence, why does an individual create social norms and begin to obey them? The reason lies in the fact that everything in the universe, every event, follows its own laws. Without these laws, disorder would prevail across all social environments—whether in the human world or beyond (A.I). Chaos would reign. During the millions of years preceding the emergence of humankind, the formation of Earth was characterized by disorder. Sacred scriptures concerning the creation of the universe reflect similar ideas. It is written that God created the world in seven days for humankind. Thus, order was established. Worldview has been formed since the earliest periods and continued to develop as humans adapted to their environment. As the saying goes, “What the human mind cannot comprehend is considered a miracle; once its essence is understood, the miracle loses its power.”

Through worldview, social relations are established, and social roles emerge. Individuals perform these roles, participate in the social interactions taking place in society, resolve issues, and, in general, fulfill their functions. Society, in turn, undergoes continuous socio-cultural transformation and development. At present, globalization and informatization seek to monitor and even control human worldviews. “The development of information technologies, mass media, and electronic communications has led to the global transformations that modern society has been experiencing in recent decades”[3]. Moreover, “today there exist various scientific concepts and approaches that reveal the phenomenon of socialization. Each concept offers a particular perspective on the nature and mechanisms of this process”[4].

Worldview, in turn, is reflected in ethnic characteristics and contributes to the formation of ethnic stereotypes in the process of socialization. These are “socially constructed systemic images or other ethnic representations. Stereotypes represent the human tendency toward abstract conceptualization and reflect the collective nature of social unity. They are formed in the context of general ethnic communication and originate from unstructured informational concepts. In this sense, stereotypes are formed through selective processes”[5]. The final statement emphasizes that stereotypes emerge through selection. This refers to features that are widely accepted by society and deemed appropriate for

individuals. For instance, our attitude toward bread (our respect for it, and associated practices—A.I) is hardly found among other nations. Likewise, no traditional Uzbek gathering can take place without the national dish—plov. Similar examples illustrate the stereotypes unique to every nation and ethnic group. In addition, stereotypes encompass consciousness and thinking, emotions, and patterns of thought. These stereotypes essentially help individuals develop a sense of national identity. “National self-awareness reflects social, political, ecological, educational, aesthetic, philosophical, and religious views, as well as the religious development of various nations. In this way, national consciousness mirrors the socio-economic, political, and existential processes of nations, alongside their educational systems”[6].

National self-awareness shapes national consciousness within the individual. National consciousness, in turn, gives rise to a collective historical memory within society. In our view, national consciousness can be defined as “a deep understanding of an individual’s belonging to a particular ethnic group, homeland, and shared historical past; awareness of traditions, rituals, heritage, and practical experience passed down through generations; commitment to national interests and universal values; the ability to act in accordance with common ideas and principles for the independence and future of one’s people and country, and the capacity to maintain friendly relations with representatives of other ethnic communities”[7]. This ability serves as a unifying force for society. National consciousness ensures the formation and development of national identity in the process of individual socialization and determines the development of mental characteristics in individuals. Moreover, it plays an essential role in the formation of society’s collective memory.

In the context of globalization, every member of society must acquire the ability to understand and internalize their history as a prerequisite for moral survival. Why is this necessary? Because global informatization introduces new approaches to the history of nations, peoples, and ethnic groups, and this process is becoming increasingly significant in the virtual realm today. These tools are actively employed by certain groups across various sectors to destabilize societies in developing and third-world countries (whereas in developed nations, a high level of spiritual immunity and technological progress, combined with intellectual freedom, largely prevents such primitive propaganda—author’s emphasis, A.I.). At the same time, historical presentism has gained momentum. Non-ideological forces interpret history from perspectives aligned with their current interests, introducing fabricated historical concepts and claims into the informational space. As a result, national consciousness suffers damage. Earlier, we highlighted that among the factors undermining national identity in the virtual society, historical presentism and historical anachronism (the insertion of elements alien to a given historical period into historical narratives) should also be included.

## **Result and Discussion**

In reality, the current pursuit of genuine historical research naturally contributes to the development of national consciousness. When discussing national consciousness and its direct influence on shaping an individual’s worldview, it is crucial to consider that the image of every nation—regardless of its size—primarily manifests in its national

consciousness and psychology. Every people, ethnic group, and nation possesses an ethnic consciousness that reflects its social life.

Ethnic consciousness is a more concrete concept than social consciousness, as it encompasses the social life, culture, customs, traditions, history, social psychology, and worldview of clans, tribes, ethnic groups, and nations. National consciousness instills a sense of national pride in individuals. National pride, however, should not be confused with nationalism. As it is rightly stated, “National pride does not equate to chauvinism. A person with genuine national pride is broad-minded. They take pride in their nation without belittling others”[8].

National consciousness is the individual's awareness of belonging to a particular ethnic group, possessing a historical understanding of their past and ancestors, and comprehending national traditions, rituals, and values within the framework of universal human values. For instance, “historical memory, as a component of national consciousness, does not replace other forms of social consciousness and, in particular, does not contradict them but rather interacts with them”[9]. Moreover, “the way an individual perceives the present largely depends on their understanding of the past. Historical memory inevitably encompasses the prospects for the development of a nation’s social existence—that is, the future—because the future is the concrete result, consequence, and continuation of the past and the present”[9].

National and ethnic consciousness, as crucial components of socialization, manifest through national traditions, customs, proverbs, sayings, legends, and, broadly speaking, national folklore. In the creative heritage of every nation, themes such as goodness and nobility, courage and heroism, patriotism and humanism are celebrated. Legendary heroes and brave figures praised in epics have become symbols of valor in the struggle for the homeland’s independence and in the triumph of truth and justice. The eternal struggle between good and evil inevitably concludes with the victory of good and the defeat of dark forces. No nation has ever created a tale or legend glorifying or justifying evil, corruption, theft, treachery, or envy. At the same time, claiming that the past of all nations and ethnic groups consisted exclusively of positive events and high moral values would contradict historical reality.

Countless events and phenomena, as well as the lives of billions of people, have occurred throughout history, yet not all are preserved in historical memory, nor should they be—it is neither possible nor necessary. During periods of societal transformation or renewal, the heroes and values that once dominated historical memory undergo reinterpretation and are reevaluated in light of contemporary interests and needs.

The relevance and selectivity of historical memory stem from several key factors: knowledge of history (specifically selected knowledge rather than indiscriminate information) must be significant for interpreting and deeply understanding current events, while at the same time ensuring that the influence of historical experience remains impactful for the future.

Young people who are just beginning their journey in life start growing up within an environment shaped by certain customs and traditions from the moment they begin to

recognize the world. Rituals inherited from ancestors are accepted automatically, without critical reflection. Such continuity plays an essential role in the socialization of the younger generation. Over time, as a person matures and participates in certain ceremonies or festivities, they begin to question when and why these traditions originated and what meaning and essence they carry. An individual's attitude toward customs and rituals changes throughout their life, and inevitably, these elements influence the process of socialization.

Significant societal shifts and social cataclysms often lead to a radical transformation of traditions and customs, giving rise to new practices, holidays, and rituals. For instance, Youth Day, Halloween, religious ceremonies associated with emerging beliefs, La Tomatina, and similar events can be mentioned. These newly emerging traditions and rituals must align with the spirit of the new era and meet contemporary needs while maintaining historical roots and cultural foundations. Often, the revival of previously existing, forgotten, or neglected customs gives shape to new ceremonial practices. In our view, customs, rituals, and traditions serve as indicators of a specific people, nation, or state, acting as a link connecting the past, present, and future, and function as a "business card" for others to recognize the identity of a nation.

Furthermore, "culture, science, language, the education system, the intelligentsia, and self-regulation all play critical roles. Language is considered the foundation of national culture, and losing a language marks the first step toward the disappearance of national consciousness"[10]. Indeed, language serves as an essential attribute of a nation's vitality, determining the survival of the state, the ethnic group, and the people. As it is stated, "a nation is a social unity that embodies language, customs, traditions, socio-cultural ties, self-awareness, and identity"[1].

## Conclusion

The commonality of language within a society binds speakers together, ensuring their unity and mutual understanding. "Members of a given nation comprehend one another effortlessly, which touches the innermost depths of the human soul. At the very foundation of life lies the real bond and unity of the nation. Language is not only a means of communication but also a tool of cognition: language is the soul of a nation. It is a unique 'vehicle of traditions,' preserving and transmitting emotions, symbols, emotional associations, and myths from generation to generation. Language represents the deepest and most fundamental expression of national identity"[12], existing only as long as society exists. Hence, language is not a natural phenomenon but a social construct.

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